

## EDISON PRESENTS AN EVENING OF BLACK HISTORY



Tubman House Women Being Honored Bob Gittens Photo

by Cartheda Taylor  
Onyx Correspondent

Thursday, February 13, 1975, was an evening when a small crowd gathered in the Amilcar Cabral Center of Northeastern University's African-American Institute to "put a new dress on black history."

And as the tranquil melodies of a Duke Ellington Recording punctuated the faintly-lighted room, the program began.

It was called "An Evening With Charlie Smith and the

Elegant Women of the Harriet Tubman House," an oral history presentation in observance of Black History Week, by Kenneth M. Edison.

Edison, 26, is an academic counselor at the African-American Institute and also teaches a course in oral traditions, as a faculty member of the African-American Studies departments of Northeastern and the University of Massachusetts.

The use of oral traditions as a methodology for reconstructing history, according to Edison, first surfaced during

the depression in America, when hundreds of ex-slaves were interviewed in the south. However, "The history of black people," said Edison, quoting Dr. Carter G. Woodson, "has seldom been written except by those that oppressed them."

Woodson is acclaimed the "father" of black history in America.

More than a century of history was told, via tape recordings and slides by an eyewitness. He was Charlie Smith, a 32-year-old Florida resident, who remembers being tricked aboard a slave ship bound for America in 1842.

Then, the 12-year-old Smith lived in the section of Africa which now is called Liberia.

Today, he is a clean-shaven, dark man with squinting eyes and drooping shoulders, who speaks in a drowsy chant that seems more southern than old.

Purchased in New Orleans, La. in 1854, by Texas rancher Charles Smith, for whom he is named, Smith began his life as an American unlike other slaves. He never again saw anyone who came over on his ship, he said.

He was trained by his owner to be a cowboy - "...lived in the house with the family," he said. He was emancipated, one year after President Lincoln's Emancipation Proclamation, by his owner, who cautioned him against changing his name.

On his deathbed, rancher Smith made Charlie swear on a copy of the Old Testament that he wouldn't change his name. "If you break your oath," Smith recalled, "they'll do you just like they done to George Washington, and George Washington was a white man - a governor."

"Yeah, they'll kill you too. Don't break your oath, Don't change your name." Those, said Smith, were his owner's final words.

Smith's travel throughout the Southwest began shortly after the wealthy rancher died. Soon he met the famed outlaw, Jesse James, who "...taught me to shoot," Smith said, and he says he was with James when he supplied Sitting Bull and his braves with rifles to counter the attack of General Custer and the Seventh Cavalry at the Battle of Little Big Horn in

1876. Smith's tale of the historic massacre has been corroborated by James' grandson, Jesse James III in an interview published in 1972 in the Los Angeles Times, Edison said.

On why the Civil War was fought, Smith commented that the northern whites were not really against slavery. They were angered, "...cause the overseers (in the south) were gittin' chifflun by nigger women," said Smith. "Northern people gave up their slaves," he continued, "and told the southern people to. But the southern people wouldn't."

"A whole lotta things you read ain't true," he added. "I ain't read that. I know it."

Often during the interview with Edison, Smith's stories faded into verses of old songs, which he crooned with the sporadic syncopation of a country church hymn.

"Dey hung Jeff Davis on the sour apple tree," created that picture as though Smith had walked down from the slide screen and out of the tape recorder to take a seat in the audience and chat.

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## 1200 PARTICIPATE IN NATIONAL STUDENTS CONFERENCE AGAINST RACISM

By: Bau Bau K. Nance  
Onyx Staff

Massachusetts and Mississippi have more in common than the four "S's" in name spellings. The topics of discussion were racism and school desegregation and the place was B.U.'s Hayden Hall, Friday, Feb. 14th, where 1,200 people registered to hear speeches from various leaders in the fight against racism in America.

Among the speakers were Thomas Atkins, Pres. Boston NAACP; James Meredith, 1st black student to desegregate 'Ole Miss.; Jonathan Kozol, author: *Death at an Early Age*; Marii Hasegawa, National Pres. of the Women's International League for Peace & Freedom; Dr. Benjamin Spock; Danny Kalh, blues guitarist; and Rev. Carter, Afl Saints Lutheran Church, Boston.

Approximately one hour late in starting the Conference, due to the steady arrival of people from out of state, Ray Sherbill, Pres. of B.U.'s Student Union began by briefly explaining the reason for the three day affair, running from Feb. 14-16th.

In his speech to the audience (predominately students), he said "Wake up, it's awfully cold outside with hatred and racism." The University (B.U.) had suggested that we should

worry about our studies and not politics, he said.

The University would like to pretend that the student movement died out when American troops returned home from Vietnam, but that's an illusion, he continued. Racial violence over the desegregation of Boston's public schools is a central issue to the student movement now as it was in Southern desegregation during the '60's, he maintained.

Sherbill suggested that were the U.S. Constitution up for ratification today, it would be voted down in South Boston. After reminding the audience of the urgent necessity of confronting and fighting racism in Boston, the scheduled guest panelists were introduced.

Rev. Carter began by stating that racism is against human nature because it relegates the human personality to its animal-like nature. Chiefly responsible for the perpetration of racism are the pseudo scientific methods of social scientists to delegate people of color to an inferior status, he continued. He compared human relations today to that of the Stone Age mentality. Universities and Churches are silent and helpless in solving racial hatred in Boston, he maintained.

In the Civil Rights

movement, Dr. King and Stokely Carmichael left us, and black voices were silent, Rev. Carter said. But now that racism is on the rampage again, he cautioned, "Don't get weary children, we must keep on marching."

If school desegregation cannot be brought about in Boston, it will not succeed any place else in the North, Tom Atkins said. The 1896 Supreme Court ruling, *Plessy vs. Ferguson*, maintained that "separate but equal" facilities for black people were constitutional until the 1954 Supreme Court ruling reversed that decision in *Brown vs. Board of Education of Topeka*, he continued. The later ruling was a Magna Charta to Black people, Atkins said.

Foolish legal theories are argued in court as to the necessity of maintaining neighborhood schools, he said. They even talk about a constitutional amendment to "recreate the nigger," Atkins maintained. But we must make them understand they cannot win on a platform of racism, he continued.

To recreate the "nigger" means a return to the *Plessy vs. Ferguson* decision, because it is not busing that's being opposed, but racism being proposed, Atkins said.

It is impossible to desegregate Northern or

Southern schools without busing, and there won't be any backing away from school desegregation-not one inch, Atkins said.

Ending his speech, Atkins encouraged the audience to support the upcoming National Convention in Boston, May 17th, to uphold the Constitution and support school desegregation.

The next speaker was Luis Fuentes, fired from his job six times as Superintendent of NYC School District 1. Having been fired from my post six times is an indication that I must be doing something right, Fuentes said.

What is being fought for in School District 1 is com-

munity control of schools, he said. This is not contradicting or in opposition to the struggle being waged in Boston, he said. There is one enemy "white racism", he continued.

The situation in School District 1 is that the school is 95 percent black and Spanish with an all white school board, Fuentes said. This school board determines the school's budget, school staff and personnel, he continued.

This situation brought about the demand for community control where as the ones receiving education would have representation on the school board, thus enabling them to make

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## MRS. DUBOIS ON 'BLACK STRUGGLES: THEN AND NOW'

by Donna M. Latson  
Onyx Correspondent



Chairperson Edelin with Mrs. DuBois  
(A Barron Cox Photo)

Mrs. Shirley Graham DuBois opened National Black History Week with a lecture at Harvard University on February 10. Mrs. DuBois was invited by Harvard University's Afro-American Studies Department in conjunction with the Consortium of Boston Black Studies Departments.

The Kuumba Singers, composed of Harvard and Wellesley students, performed at the Harvard Science Center to open the program featuring Mrs. DuBois, wife of the late Dr. W.E.B. DuBois. Prior to her lecture a student platform was presented on the W.E.B. DuBois Institute of Afro-American Research. The main aim is to gain definite public support in the Institute which has accrued a substantial amount of funding from Harvard University.

Introduced by Dr. Ewart Guinier, Chairman of the Afro-American Studies Department at Harvard, Mrs. DuBois expressed her happiness about the enthusiastic welcome she had received from the choir and audience. Amid thunderous applause, she greeted everyone with "my brothers and sisters" and then after a moments con-

templation, changed the address to "my sons and daughters in the struggle." Mrs. DuBois has the presence of an African grandmother with her gray hair and instructive words of wisdom.

Her lecture, entitled "Black Struggles: Then and Now" was aimed at the current attempts being made to stifle the dynamism of Black Studies. As a noted author and lecturer, Mrs. DuBois related the progress and setbacks of Black Education in Africa and specifically in Ghana, where she is the former Director of Public Media. She paralleled those same barriers faced in Africa with those present here in the United States, namely racism and overt antagonism towards Pan-Africanism. She went on to recall her travels throughout Africa and brought some realistic insight into the plight of Blacks living in the Sahel, where there is presently a crippling drought threatening the population.

When Mrs. DuBois concluded, there was a brief question and answer period after which she received a well deserved standing ovation. A reception was then held in her honor at the studio of Dana Chandler, who is the artist-in-residence at Northeastern.

## ENROLL IN AN AFRICAN STUDIES COURSE

AN EVENING WITH IMANI  
Risings in Ancestral Vibrations

by Kokayi Sokouli Alimayyu  
Onyx Staff

Nirvana is a state which transcends suffering and death. It is the highest stage in the cycle of karma.

The karma that prevailed February 11, 1975 during the Student Organisation of the Alkebu-Lan's presentation of "An Evening With Imani", was positive. Imani is a Black Classical Music ensemble that takes its name from the seventh principle of the Nguzo Saba. While Boston and other evil spirits were saturated with the bitter cold of the hawk, and various white substances, the Amilcar Cabral Center at 40 Leon St. was elevated to a state of Nirvana by the presentation of beautiful music that emanated from the creativity of Imani.

The scent of LOVE (incense and emotion) permeated the air as candle-light accentuated luscious fruits and grains from the Creator. The vapor of hot apple cider combined with the rhythmic Ancestral Vibrations of Imani and everyone present was reborn -- a change from the old to the new. A change from having Black art defined and promoted by those of Euro-American frame of reference. A change from cover charges and drink minimums. A change from top 40. A change from jazz to Black Classical Music ... from oppression to an Afrikan Lifestyle through Music.

In a lecture which preceded the concert, Mwalimu Lem Carroll, musical, spiritual, and political leader of Imani, defined Black art. He said "There are three functions that we must consider when we talk about Black art. Black art must be creative, like any art. Black art must entertain. Whether it be physically or intellectually, there must be some kind of arousalment and inspiration. Thirdly and most importantly, Black art must be political. BLACK ART MUST BE POLITICAL" (emphasis original). Relating to the

Chinese experience in art, Brother Lem said, "Chairman Mao Tse-Tung once said that there is no reason that art should exist for art's sake. For the last 25 years the Chinese people have been about raising the consciousness of the people. To raise the consciousness of the people, Mao felt that they did not have time to deal with art on an artistic or aesthetic basis. So in that respect art only had one function: it was cultural and revolutionary. This is what Black art should be about, raising the consciousness of the people and politicising the people. Everything in this society is political."

## NIGERIA MAKES STRIDES IN PUBLIC EDUCATION

Shirley Etheredge  
Onyx Staff

Education is a social benefit that in 1975, is generally taken for granted. Going to school every day up until the age of sixteen years is as accepted as day and night.

Yet, not all of the world has such an accepted institution of compulsory education and are appreciative of every moment of formal schooling.

Nigeria is one African nation that has observed the idea of compulsory education and has seen positive advantage to such a system in Nigeria. In terms of the usual benefits recognized, gain to the individual and greater productivity level of the nation-state, Nigeria has also established the benefits of a uniform educational system in mending some of the internal political, regional and ethnic disparities that exist. Government leaders, in creating the plan for Universal Public Education (UPE), consciously anticipated the effect of integrative measures on these conflicting groups to be realized.

Gen. Gowon, present military leader of Nigeria announced in January of 1974 the goal of introducing free, compulsory primary education to the nation in the country's Third National Plan for economic development from 1975-1981. The plan would enroll all six year olds into schools in September of 1975 and be complete and generally universal by 1981. The idea of Universal Primary Education (UPE) is a normally accepted idea of virtue, but a debate goes on as to how it will be done and to whether the timing for such a program is right.

Many problems for instituting such an endeavor are realized and have made some feel that such a project will certainly falter along the way.

Politically, the problem of who will get what will arise with the Northern states historically getting less benefit from the government than other areas. Universal Primary Education will run into regional and ethnic problems. Nigeria is basically divided into three regions, the north, west, and east, which have

traditionally been at odds when it came to dividing up the "Nigerian pie." The Federal Commissioner for Education, Chief Abdul Eke admits to the great disparities which exist in the present educational system. In 1972, he stated that for every child in primary school in the Northern states, there were four enrolled in the southern states.

Also, the general administration of such a project will be formidable. To stay on schedule and begin teaching in September of 1975, the training program for teachers and building plan for facilities is drawing and will rely heavily on Nigerian resources. In 1974 approximately 3,000 primary teachers were functional, but in ten years with all children enrolled, the need will skyrocket to about 600,000 primary teachers to maintain a

student-teacher ratio of 30-1. In 1970 there were about 3.5 million children in Nigerian primary schools and in ten years it is estimated the enrollment will increase to 19 million. The recent census which sets Nigeria as the eighth most populous nation in the world with 80 million people illustrates the problem well. Politically, the population growth rate will also give rise to questions of how resources will be distributed within a federal system as Nigeria has.

What also makes some skeptical of this plan, is that free primary education was tried in the former Western region in 1955 and was unsuccessful. This plan disappointed many peoples' expectations by not really being "free" and simply re-introducing the costs of the program in disguised methods such as textbook fees. Many feel that this historical experience should indicate to the federal government that "haste makes waste."

With all the foreboding difficulties seen in such a political, economic and social adventure, not many can criticize the goals and objectives of the project. One main objective in this plan is to ensure for Nigeria a more stable political future by making the states, regions and ethnic groups more equal in education. Thus stabilizing skilled manpower around the entire nation and not perpetuating the dominance of one group over another due to one or the other groups' lack of educated or trained resources. The most urgent need related to these inequities is seen as expanding the educational base so as to include the Northern states, who have over half the population, into the business, intellectual and governmental life of the country. Another aim is to weave local communities into the national fabric so that people will be conscious of being Nigerian in a sense wider than that of the local community. This is going to be tried by giving local governments initiative and responsibility in creating the framework of primary education in their areas.

There are certain to be problems and conflicts for the Nigerian government in creating a universal system of primary education be they caused by regional politics, ethnicity, finances or administrative problems, but with the goals being generally acceptable to the Nigerian people there is much hope that strides can be accomplished with UPE program. As Gen. Gowon has expressed in speeches this program will hopefully create the foundation for free secondary education within Nigeria.

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## JUSTICE DEPT. BRIEFS

The Department of Justice obtained a consent decree on Feb. 3, requiring a seller of recreational home sites in Texas and Florida to tell minority community organizations and realtors that properties are available to blacks as well as whites.

Attorney General William B. Saxbe said the decree was filed in U.S. District Court in Houston, Texas, and resolves a housing discrimination suit against Leisure Time Development Corporation (LTDC) of Houston.

The company's developments are at Pioneer Valley near Denton, Texas, El Dorado near Bay City, Texas, and Camp O' The Suwanee near Branford, Florida.

Assistant Attorney General J. Stanley Pottinger, head of the Civil Rights Division, said that the suit, filed July 8, 1974, charged that LTDC solicited sales among white buyers but tried to keep the number of black purchasers to a minimum.

It also said that the company gave racially discriminatory instructions to employees in violation of the Fair Housing Act of 1968.

When the suit was filed, there were 1,430 lots at Pioneer Valley of which 400 had been sold; 1,078 lots at El Dorado with 540 sold; and 169 at Camp O' The Suwanee of which 140 had been purchased.

While admitting no violations of civil rights laws, the company is required by the decree to direct at least 12 per cent of solicitation efforts at Pioneer Valley and El Dorado to potential nonwhite buyers.

It also must adopt non-discriminatory procedures for selecting communities, organizations, and groups of people to be solicited for sales.

The decree said that LTDC is required to include the "Equal Housing Opportunity" slogan in all advertising including telephone directories, newspapers, radio, and television.

The company is prohibited from failing to solicit any prospective buyer or to show or sell any property to anyone on the basis of race, color, religion, sex, or national origin.

The decree further said that since LTDC has never employed blacks in sales or solicitation and to insure that blacks are not discouraged from trying to buy the home sites, the company will undertake a program to recruit blacks and other minority individuals for all levels of employment.

LTDC also agreed to put such employees in supervisory and professional positions as vacancies occur for which they are qualified.

The Minority Affairs Committee (MAC) of the Northeastern University Student Federation was formed "to make certain that the University meets its obligations in providing for its minority residents...", according to the Student Federation constitution of 1974.

The MAC reviews courses, hiring, Affirmative Action programs, and general social life on campus. It works with existing student organizations on their projects and does ground-breaking work in new areas of concern.

The committee is designed to have seven sub-committees to deal with women's affairs, Black students, Gay students, foreign students, Spanish-speaking students, Native Americans, and Veterans.

The MAC works on campus problems, such as self defense for women, and also addresses itself to larger issues as they effect the Northeastern University community, such as racism.

The MAC needs ideas and support to be effective. It is an open committee, and welcomes participation from all students. The committee will be holding meetings on campus to get ideas and help from all layers of the student population. If you have any suggestions of activities or can help on any projects, please contact the Minority Affairs Committee at the Student Federation office, room 152, Ell Center, or call 437-2654.

**The M.A.C. NEEDS YOUR HELP AND IDEAS!!!**

## KGA FINDS JOBS FOR MINORITIES

By: Bau Bau K. Nance  
Onyx Staff

The continued rise of unemployed persons, and college students looking for jobs hasn't affected the employment of minority hiring according to Rosalind Matthews, Vice Pres. of KGA Personnel at Prudential Center, Boston.

KGA has been in operation for 1 1/2 years. Its goal is to find jobs for people with college degrees in the Business, Technical, & Sales fields. There is one exception, Secretarial positions are available and do not require a college degree.

On Feb. 8th, KGA held a "Career Day" where eight local companies and a few out of state companies participated. This was the second Career Day held and according to Ms. Matthews, "It was very successful."

Prior to arranged interviews with company representatives, all applicants are interviewed by Ms. Matthews. Some of the applicants are from other cities, such as Atlanta; and others are from the Boston area.

I asked Ms. Matthews how could KGA manage to find jobs for minorities with the unemployment situation as it is today. She said that there are positions opened, and a company would call KGA when a position was available.

There are companies participating in the Affirmative Action Program, she continued. This has enabled minorities to get jobs that ordinarily might not be available, and there has not been any difficulty in placing Black students or minorities into jobs, says Ms. Matthews, despite rising unemployment.

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## CONFERENCE

Continued from page 1

policies in the best interest of the people it serves," he continued. Mr. Fuentes suggested that they are fighting for equal education with a double sword.

After a standing ovation, Jonathan Kozol began his speech by appealing to the audience to keep alive the struggle they, the students, began in the '60's. It had been and still is a long and difficult struggle, he said. Today Louise Day Hicks stands where George Wallace and Adolph Hitler stood in their prospective eras, Kozol said. The bus was never a scare word as long as it carried kids with freckles across New Hampshire, he continued.

There's a vicious phenomenon of the liberal press (Boston Globe) and experts at various universities who are testing I.Q.'s of black children to decide whether they can compete successfully in this society; but when will someone test the I.Q.'s of the Boston School Committee, Kozol asked.

Louise Day Hicks has reminded us for the past ten years where she "stands"; but she is on the wrong side, wrong country, wrong state, wrong city, Kozol said.

When graduated from the Univ. of Mississippi, his first speech was given in Boston. At the time, says James Meredith, I told the people that had they been South they would have taken the same positions as Governors Wallace and Barnett.

The people thought I was being ungrateful since they had invited me here; but the laws of racism were written in the books in Miss. and not in Mass., although the affects

were the same, as you can see today, Meredith said.

Those unwritten, yet operative laws of racism make Bostonians unable to realize how racist they are, Meredith maintained. He said that he doesn't want to condemn the racists, he wants to convert them. That's why this student movement should be on an equal basis as the Vietnam movement, he said.

Ms. Hasegawa reminded the audience of the concentration camps in America during World War II where she spent time because she was Japanese. She suggested to the multi-racial audience that there can be no freedom until the powerless join together to fight the common enemy and not one another. Until then, there will be no freedom, she said.

"Out of an understanding of racism, we must determine to pay the price for peace, freedom and justice, because any racial group can become dangerous to national security," she maintained.

Education is more and more crucial today, and black and brown children are being short-changed, Dr. Benjamin Spock said; and the damage done to these children cannot be made up completely.

The teacher who looks down on students hurts the self esteem of the child, he said. Supposedly, black children cannot learn because of inferior intelligence; but society does not take into consideration that child's background, their parents education, job status and housing, Spock continued.

As a helpful solution to the busing situation in Boston, Dr. Spock suggested suburban

Boston should share the problem, not solely South Boston.

Closing his speech, he told the audience that one must fight for years to win a fight, as with the child labor law and women suffrage.

Cynthia Whey, Pres. of the Student Body at South Boston High explained briefly the lack of facilities and education students were receiving there.

A taped recording of Mrs. W.E.B. DuBois was played, and a letter from Mrs. Coretta Scott King read in support of the Conference.

About 11:30 p.m. there was an intermission while Danny Kalb, blues guitarist, entertained with music and song. At this time a continued increase of out-of-state participants entered the auditorium leaving standing room only.

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EDITORIAL:

# WHO'S REALLY GUILTY OF MANSLAUGHTER

The questions raised by the recent trial and conviction of Dr. Kenneth Edelin on a charge of manslaughter which resulted from the death of a 24-25 week old fetus presents areas of concern to all of us, which will plague our consciences for some time to come.

The death of the fetus resulted from an abortion performed by Dr. Edelin on a 17 year-old Black woman last spring. Apparently, the indictment for manslaughter was largely accidental. It seems that a team of "Right to Life" supporters visited Boston City Hospital to investigate research allegedly performed by doctors on dead fetuses, and happened to discover the fetus which had been removed by Dr. Edelin. As a result the state's prosecutor, Newman Flanagan, brought indictments against several Boston City Hospital doctors. Or. Edelin was not suspected of being involved in the research and thus was charged with manslaughter, while the doctors who were allegedly doing illegal research were charged under the state's "grave-robbing" statute. Following six weeks of testimony, the jury found Dr. Edelin guilty of manslaughter and he was sentenced to one year's probation, the minimum sentence in Massachusetts, by Judge McGuire with a stay pending appeals. This means that Dr. Edelin will not begin serving his sentence until he has appealed to the higher courts, which he has decided to do, and they affirm the ruling of the lower court.

If nothing else, this should force each and every one of us to face the issues surrounding abortions. Indeed, it is within ourselves that the issues must be debated and decided rather than in a court of law. Dr. Kenneth J. Ryan, a Harvard medical professor and chief of staff of the Boston City Hospital for Women, quoted in Newsweek Magazine, said "the adversary system of the criminal courts is not the place to define abortion, to define viability or to define the moral issues of abortion."

Although it may be hard to believe, there are two very strong, well-supported sides to the story. It is extremely difficult

for anyone, particularly men (who seem to always be the ones debating and deciding this issue concerning women), to have the last word about what another woman does with her body. For those men who argue that the number of babies born must be controlled, one wonders what they would say if women demanded that a percentage of males be forced to have vasectomies. The question remains, can a woman be forced to give birth to an unwanted child?

The other side of the story, The Right to Life movement, is not limited to Roman Catholics, non-thinkers, or people living in the Victorian age. With regard to hysterectomies, which are generally performed as a last resort in late term abortions, Newsweek Magazine reported the observations of one San Francisco obstetrician who said, "It's terrible. You cut a hole in the uterus and take the baby out and put it in a basin. It's a little kid. It wiggles and lets out some squeaks. Somebody covers it up. Sometimes it lives for an hour or two." As science is increasingly capable of sustaining the lives of younger fetuses, it becomes much more difficult to determine whether the fetus has a right to live.

The issues are obviously momentous. Furthermore, they will not be decided in the near future. Between now and the time that people reach a consensus on those problems, the sad truth is that once again Black people will suffer as a result of the entrenched disparities and injustices in this system. Many Right to Life advocates claim that instead of abortions, the government should provide for the care and essential needs of unwanted children. Sounds good, but as most of us soon realize the state is not prepared and is not preparing to assume this responsibility. And until social policy changes, Black people will suffer immensely from the recent Edelin ruling and any similar rulings.

Dr. Edelin was performing abortions because the women seeking abortions at Boston City Hospital are predominately poor, third world women. They were there because they could not afford the middle class luxuries of private doctors, private rooms and no hassles. He performed abortions because he believed that poor, third world women deserve the same quality medical treatment available to those who have more money. The same treatment that is easily available to the women who live in the middle class America that tried and convicted Or. Edelin. They had the right idea, only the wrong defendants. The criminals brought the suit and once again blamed the victim.

What happens now? According to the Boston Globe, Dr. Edmund Friedman, Beth Israel's Chief of Obstetrics said that, "Because of the abortion-related manslaughter conviction of Boston City Hospital physician, Dr. Kenneth Edelin, Beth Israel would spend thousands of dollars on expensive life-support equipment, services and personnel trying to save fetuses aborted during the second trimester, although their chances of surviving are negligible and their chances of surviving, in fact, are very small. He said the extra cost would be passed on to the patients." The implications are clear when one realizes that large numbers of women seeking abortions are poor, third world women and the percentage is higher among those seeking late term abortions.

Many states have begun to cut back so-called "free abortions" by severely limiting the use of Federal Medicaid funds to pay for them. Many poor women may now be forced to travel out of state to obtain abortions. The problem which Dr. Edelin had squarely faced and had attempted to alleviate again rises to the forefront. If abortions become difficult to obtain, illegal, or more expensive, poor, Black, Spanish women may be forced into the back rooms with the butchers.

## The Editor's Mailbox



Dear Editor:

This belated note is to express our extreme pleasure with the "maiden" issue of The Onyx under your direction (30th January). That issue was indicative of the type of expansive coverage we envision as the purpose of any student publication. The articles were informative, interesting, well-written, and purposeful.

It is good that The Onyx has established a "rotating" editorship; it provides a variety in style and thrust that maintain vitality and an interested readership. Please convey our best wishes to The Onyx staff and to Ted, as your new advisor.

In hopes that future issues will measure up to and surpass this first, we are Yours in the struggle,

Gregory T. Ricks

Robert J. Anderson  
Assistant to the Dean

The following students received a 4.000 for the fall quarter 1975

Alimayu, Kokayi  
Harper, Warren  
Lewis, Rhett  
Walker, Linda

CONGRATULATIONS!

## VIEWPOINT:

## SWP CANOIOATE ON RACISM

STATEMENT BY PETER CAMEJO, SOCIALIST WORKERS PARTY PRESIDENTIAL CANDIDATE, TO PARTICIPANTS IN FEBRUARY 14-16 NATIONAL STUDENT CONFERENCE AGAINST RACISM AT BOSTON UNIVERSITY.

I am in full solidarity with the aims of the National Student Conference Against Racism.

This conference, significantly, takes place on the tenth anniversary of one of the most important chapters of the earlier civil rights movement -- the fight of Blacks for the right to vote in Alabama, which culminated in the Selma-to-Montgomery march in March 1965. That struggle holds lessons for the struggle centered in Boston today.

I was on the Selma march, and I remember the great power it had. Supporters of civil rights from across the country streamed into Selma to march alongside Black Alabama citizens who had dared to defy Governor George Wallace and the whole local police force.

A wave of sympathy demonstrations swept through virtually every major city in the country -- with 25,000 gathering on the Boston Common, and 25,000 taking to the streets in Harlem. The overwhelming demand was that federal troops occupy Alabama to protect Black people in exercising their constitutional rights. One result of this struggle was the Voting Rights Act of 1965.

At Selma 10 years ago, Black people used mass, direct action to force the eyes of this entire country -- and of the world -- on to the U.S. government's refusal to protect the right of Blacks to vote.

Today the antiracist movement focused on Boston needs the same kind of perspective that the Black people of Alabama had.

The goal of this conference is very ambitious: to organize a fight for the right of Blacks to equal education. This means defeating the organized campaign of the racists to sabotage court-ordered school desegregation by terrorizing Black students and stopping the buses from bringing them to school.

This conference can launch an ongoing campaign to build a massive national response to the racists, a response that the government cannot ignore. It can launch a campaign of education and action that will bring to bear the power of the Black masses and their allies when they unite in action, the power that was so vividly demonstrated in Selma 10 years ago.

The stakes in the Boston desegregation struggle are high. Last fall, when the racist mobs were running wild in Boston, this gave confidence to reactionaries of all stripes -- from racist employers, to killer-cops, to the politicians and trade-union bureaucrats. President Ford gave his blessing to the racists, and the Democratic politicians were either silent or sided with the racists as well.

But the prospects for organizing an antiracist offensive are good. There is growing recognition around the country of the importance of stopping the Boston racists -- from the Puerto Rican parents fighting for a say over their children's education in New York City's District 1; to the Black activists fighting for the arrest of killer-cops in Port Arthur, Tex.; to the Black community and bus drivers fighting for school desegregation and adequate funding in Pasadena, Calif.

There are prospects for winning other allies as well. The school desegregation struggle is taking place in a context of deepening economic and social crisis. Millions have been thrown off their jobs. Social benefits have been slashed. The standard of living of all working people is being ground down in other more hidden ways.

As the Boston struggle reflects, one of the by-products of the economic crisis is the erosion of human rights. Discrimination in hiring and firing means that the unemployed lines are filled with Blacks and other oppressed minorities. The stepped-up use of racism is also reflected in the reactionary campaign against foreign-born workers -- the so-called illegal aliens -- who are treated as if they were aliens to the human race.

These wide-ranging attacks on working people and on civil rights are giving rise to the rumblings of resistance. This resistance will, in turn, strengthen the school desegregation struggle.

Just as the civil rights movement of the 1960s, this conference shows that students and young people are taking the lead in organizing to fight back against the racists. I hail your determination and pledge the support of my party to this fight.

## THE ONYX

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## THIS MONTH IN BLACK HISTORY

March:

- 5th—Crispus Attucks dies, first casualty of the American Revolution, 1770
- 6th—Dred Scott Decision: U.S. Supreme Court affirms that Blacks are not citizens, 1857.
- 9th—Slaves revolting aboard "The Amistad" freed and returned to Africa, 1841.
- 10th—Harriet Tubman dies, 1913.
- 16th—"Freedom Journal" first Afro-American newspaper, 1827.
- 19th—Christianization of first Black child born in U.S., 1619.
- 23rd—Slavery abolished in Puerto Rico, 1873.
- 25th—Scottsboro men arrested, Paint Rock, Ark., 1931.
- 31st—Jack Johnson, heavyweight boxing champion, born, 1871.

### FEEL LEFT OUT, SOMETHING MISSING.....TRY JESUS!

The Mission Church Of Our Lord Jesus Christ  
316 Huntington Ave.  
Huntington YMCA - Chapel  
Boston, Mass.  
Pastor: Elder H.A. Moultrie, II

Sunday 12:30 P.M. Mid-Day Service  
Sunday 8:00 P.M. Evangelistic Service  
Friday 8:00 P.M. Joy Night & Bible Study

## MYSTERY CONTINUES IN DEATH OF PRISON INMATE

A shroud of mystery still surrounds the death of Jesse Lang, a 31-year-old Black Missouri State Penitentiary inmate who died of unknown causes on January 9. After a month's delay an autopsy report has established the fact that he died from massive blood clots in both lungs. But it did not reveal what caused the condition. The examining physician, Dr. Robert H. Sueper, said that it was quite unusual for a young man with no previous history of heart disorder or phlebitis of the legs to have blood clots in the lungs. Dr. Sueper found no indication of these conditions in Lang.

According to the inmate's mother, when last seen alive, he was shackled and under the influence of some kind of medication. Dr. Sueper was unable to do a toxicology on Lang because he had already been embalmed and the chemicals from the embalming liquids were mixed in with fluid in Jesse's body. However, an examination at the time of death revealed that there were traces of at least two drugs in his system. It is suspected that the condition may have been drug induced and that prison officials may have been implicated.

The length of time it took for the family to receive the autopsy report and the fact that it arrived the same day as the death certificate continues to add to the mystery. The autopsy, which usually takes about ten days, was performed on January 13, but the family did not receive the report until February 12. The death certificate on the other hand, was dated January 9. It, too, arrived on February 12. Lang's sister, Ruth Lang, said Dr. Sueper consulted with the doctor who issued the death certificate before issuing his report. When questioned about it, Sueper assured Ms. Lang that comparing notes in a case like this was a common practice and that there was no cause for concern.

Jesse Lang, who had been incarcerated since 1968, was first brought to national attention last September when the Institute of the Black World published an essay that he had written on conditions in the Missouri penitentiary. He became the victim of constant harassment from the prison administration after he developed an interest in political literature three years ago. It has been speculated that Mr. Lang's death may have been related to the publication of the essay which was a penetrating account of the dehumanization practiced at the Jefferson City institution.

Ms. Lang feels that there are still a lot of unanswered questions in her brother's case. She mentioned specifically some markings found on the victims' body at the time of death, including bruises on the wrists, forehead and shoulder and cuts on the bottom of his feet.

State Representative Fred Williams (St. Louis, District 78) is heading up an investigation into Lang's death and into general conditions at Missouri State Pen. Although authorities have made no attempt to link the two occurrences, the prison has been the scene of several disturbances since Lang's death, including the death of a guard and several other injuries. Meanwhile, 40 new guards have been added to help "restore order," and the Black inmates who have been leading the movement for prison reform have been locked up in Maximum Security.

Located in Atlanta, Georgia, the Institute of the Black World is an independent research, analysis and advocacy center. It is dedicated to advancing the Black struggle through defining and clarifying the nature of our past and present and proposing directions for the future.

### REFLECTIONS:

## BLACK HISTORY WEEK, 1975

Kenneth M. Edson  
Academic Counselor  
African-American Institute  
Faculty  
African-American Studies  
Department  
Northeastern University

Today the salient characteristics of the society we live in are representative of the contradictory and paradoxical premises upon which this nation was founded. The nature, therefore, of this society is such that one is most always confronted with dilemma in his quest for ultimate freedom and expression of life. This dilemma is greatest for African-Americans because from the very beginning of our interaction with the ancestors of today's "societal administrators" there has been an ever-present mechanism in motion; creating a tension and resistance to the fact that people of African descent possess a meaningful and relevant heritage. This mechanism was initiated so that the social order, once established, (status quo) would be able to dictate and determine the parameters of justice, equity, and authority for those the system sought to contain. The result is that many Blacks found themselves caught between the African and American in their spirit without truly realizing the gravity of knowing from whence they came.

Black History Week, which was instituted in 1926 by the Father of Black History, Dr. Carter G. Woodson, is symbolic of the quest of African-Americans to seek and to understand their "roots." A quest that is essential to solving the dilemma which is our existence here in America. Even though Black History Week is celebrated the second week in February, it is something that Blacks must celebrate every day of the year. Black History Week sensitizes us to our heritage. We have an obligation not only to understand our historical reality, but to apply that understanding practically in our everyday lives.

What does all of this mean, how does one apply this knowledge practically? First we must look at the actual purpose of history. The purpose of History is to reconstruct the totality of the human experience as ac-

curately and as fully as research and study into primary sources will allow in an effort to increase our knowledge of the present thorough affording us knowledge of the past. The relevance of this definition to Blacks in America lies in the perspective scholars take in portraying the Black human experience within the context of the History of man. That is why it is necessary for African American scholars, teachers, educators, and students of Black History to become aware of their historicity or the historical validity of their essence or *raison d'être* (reason for being). We must become conscious of the societal forces that affect the historical circumstances in which we find ourselves victimized. A cursory analysis of current historical trends will exemplify this situation.

The years prior to and during the late 1960's were a period of "non-violent" Civil Rights Movements calling the nation's attention to the injustices and inequities the "system" had perpetuated against Blacks. These "non-violent movements" ceased in 1968 after the assassination of Dr. Martin Luther King, Jr. and Black America struck out violently at the system that killed their leader; their last vestige of peaceful confrontation. Cities burned, people died, and Blacks took to the street. The subsequent result was a mass reaction by white America on all levels. All of a sudden it seemed as if the anger with which Blacks struck out against the oppressor was rewarded by concessions of more and better paying jobs, Federally funded programs, Federal loans for small minority businesses, higher enrollments of Blacks in institutions of higher learning, Black Studies Programs, Scholarships, and special programs. In other words -- it "seemed" as though the violent anger was paying off and that the ultimate dream of freedom from the oppressor was finally a reality. This was far from being the case and the knowledge and understanding of the historical relationship between Blacks and Whites in America would have kept many Blacks from assuming that a society which had traditionally been an enemy of African People had now become a friend. Thus, the very nature of the "politics" of African-American historical circumstances should have determined the seriousness of our course after these concessions were made.

African-Americans should have learned from the Reconstruction and Post-Reconstruction Eras that the same "game" was being played. The increase in congressional representatives, and elected officials is parallel to the increase in "reconstruction" politicians, OEO, HEW, HUD and other social service agencies are parallel to the Freedmen's Bureau. The philanthropic organizations that established several Black Colleges are parallel to the White Universities that established Black Studies programs. These factors alone

should have cautioned Blacks to the traditional pacification response of fear, guilt and sympathy. A response, tempered not out of a concern for priorities of the Black Community or the assertion of manhood and freedom, but as the noblesse oblige or noble obligation of a paternalistic class seeking to uplift a race of people whom they viewed as childlike and imitative, (desirous only of being like their oppressors). The prevailing atmosphere of today should hang like a foreboding spectre over us; a true testament of the fact that things have not changed. The busing issue, court-ordered desegregation, the recent decision in the abortion trial of Dr. Kenneth Edelin, the injustice done to JoAnne Little in the North Carolina rape case, unprecedented racial tension, lower enrollment of Blacks in Higher Education, financial trouble of Black colleges and Universities, the phasing out of Black Studies programs at many white universities, and the high level of unemployment among the African-American population; all point in this direction.

Herein lies the significance of Black History Week. If nothing else African-Americans must become cognizant of white America's disposition toward the value and worth of their heritage; their essence as a people. We can no longer accept sympathetic gestures to our greatness as a people. We must therefore begin to develop projects of radical change that are grounded in the historical work and condition of our people, and which proceed from the most positive and correct assumptions of our character and dignity. Study of the history of our people must be painstaking, tenacious, thorough and indepth. There must be an academic and scholastic confrontation with our past that is untampered by intellectual resistance and bias. As historical scholars we must be able to deal with such realities as the frustrating and disconcerting feeling of discovering that many of us can only trace our heritage to an unknown female slave who had been violated by her white master, after being brought to the Diaspora from Africa. We must be able to analyze the primary sources that provide the hard data revealing the cruelties and inhumanities of the slave trade and the peculiar institution of slavery. These intellectual, historical, and academic endeavors are a must. Examination in these areas, as well as other relevant areas, will make crystal clear that the African-American's relationship to American society has always been one where individual Blacks have been esteemed at the expense of de-esteeming their race as a whole. We are a great people and must not be divided and conquered. A critical look at our proud heritage will show that the key to self-assertion and self-actualization lies in the essence of our being; the rich historical tradition we possess as a people of African descent.

**FINALS  
ARE  
COMING  
PREPARE  
OR SINK**



# BLACK

## HARD TIMES

We, Black people, have lost a great deal for just being  
black.  
We have a long hard struggle ahead.  
Slavery has never come to an end.  
It has always been disguised in a corner around the bend.  
Black people, don't fear.  
Soon freedom and justice you will hear.

In the interim, be patient, we will win,  
Pray to God that we have done no sin.  
Ask him for help that we shall not be looked upon,  
For reasons that others think we have done.

We have done no wrong my fellow whites.  
Can't you see the troubles we are experiencing in this land?  
We are human, just like you,  
We want peace, love, and happiness, too.

My, but time is so short,  
There's no time for drugs and snort.  
There is still a long way to go my friends,  
Eventually we will be rewarded in the end.  
Black people, we have a long hard struggle ahead.  
by Catherine Brown

### If You Cry

Reminiscing...I recall even more than you...  
a few memories older...no tears  
have weakened my shoulder...would have  
been a lot colder..without you

But you were there too  
When the world was black and starless  
and no other worlds dreamed of existing  
and no one of us thought about ever being extinct  
When we were blind of things to come  
Happy...about things that already were  
You were there...  
The hand that touched mine when nobody else  
would  
The eyes that turned a heart from dust to goal  
The lips that kissed a legend to his knees  
The love that kept a warrior's fighting soul

You were there when it ended  
When a single snowflake fell through the dark of  
night  
and landed in the weakness of our black universe  
and grew until it became a man  
and grew even more  
The world we had was gone...  
Lost in the radiance of this emotionless man of ice  
as he pierced the silent darkness and spike of  
greed and hate....  
and we all listened  
believed...and never doubted  
and never questioned what was right  
and never raised our fists to fight  
and we all dred ... a quiet death

Then snow fell again ... and this time covered the  
world  
You were there...and I with you  
And we were contented to pass away a lifetime  
Watching the seeds we left to grow...  
Blacker than we were  
Stronger than we had been  
More deadly than we could ever be  
Through our eyes we saw them grow  
Eyes as black as the birth of the universe  
as dark as infinite shadows  
Eyes that were warm ... too warm for this world

So we watch from a distance as the blood of our  
blood  
the hope of our hopes...the dream of dreams  
stands tall as a soldier against any rampaging life  
form  
any living, breathing storm  
And if he should fall at the foot of the hill  
Wild daises will grow along the wayside  
Then We'll walk hand beyond all miracles  
And for once in our infinite lifetimes,  
we'll open our eyes...and cry.

by Greg Powell

When Will James Brown change his beat?  
(An essay on Black Music)

Black genius ..... creativity.....  
Projecting images of ..... blackness.....  
To...To...uh...uh.....????????????????????????????????

Have you ... dug on  
the artistry of John Coltrane  
black genius  
who .....  
achieved excellence in sound  
black sound.....profound

afro-blue.....and hu... hu ... who,  
sound-could make you feel and think of many

beautiful things and maybe.....yes maybe,  
become one of them .....  
the innovator himself

who innovated A LOVE  
SUPREME that searched for.....receptive  
black ears to.....to. to transcend black soul  
.....OUT OF THIS WORLD  
Coltrane .....  
the man ..... who had the whole of life  
.....wrapped up in B flat...is  
is uh... uh. uh ..... gone....  
Well..uh..uh..uh.. maybe you've heard from  
SORCERER ..... the man who RUNS THE VOODO  
DOWN and who is known to..uh..uh  
journey ..... IN A SILENT WAY.....  
the shining.....black  
.....PRINCE OF DARKNESS

Well..uh..uh..uh .. i.. can't say I've heard from  
him in a while..but..uh..uh..uh.. badd as that  
nigger was...is...he's probably some-where...  
that..uh..uh..uh. we don't even know....exists..

Yeah.....and..uh..uh..uh..how bout that brother  
who's

innovations.....creations..... are..  
.....JEWELS OF THOUGHT .....  
and whose KARMA..even deaf people can  
dig...on..  
called..uh..uh..uh. Pharoah..who tried to take his  
people.....INTO THE HOUSE OF THE LORD ...  
by making pretending illusions ..... called  
.....JAZZ .....  
like...uh..uh..uh. Bird...prescribed for ..black  
mothers to let ring out ... through ..... the...  
projects...so that their children would know .....  
that they did have a legacy....that did....reflect.  
positive images of themselves.....to .....  
.....themselves

Well..uh..uh..uh. Marvin says...WHATS GOING  
ON....  
and Diana Ross has SURREN-  
DERED..but..uh..uh..uh  
Nina is still going strong...doing it for us....  
but..uh..uh..uh. niggers want to MAKE IT  
FUNKY.....  
so she doesnt get much of a ..... play....  
and..uh..uh..uh..uh some of us ..... have gone  
.....out.....and sold out to some renewed-  
dracualism (that put Jimi Hendrix over the  
rainbow)

with long hair who steal.....music.....from...  
Chuck Berry.....and.....T.Bone Walker

while all the time B.B. is telling you WHY HE  
SINGS THE BLUES

Oh, .. Yes.....and our ..... Black Queen

.....our Nefertiti.....  
needs as Nikki says to .."take a rest."  
because niggers can ware you out ..... and since  
ARETHAS....and COLTRANES...AND  
PHAROAHS...dont  
come often we should get in touch with ...or  
let them get in touch with us...and maybe.....  
maybe James Brown will change ....his beat....

by Ronnie Lester

FOOD FOR THOUGHT.....

THE greatest sin Fear  
THE best day Today  
THE biggest fool The boy  
who will not go to school  
THE best town Where you succeed  
THE most agreeable companion One who would not have  
you any different from what you are.  
THE great bore One who will not come to the point.  
STILL THE greater bore One who keeps on talking  
after he has, made his point  
THE greatest deceiver ONE who deceives himself.  
THE greatest invention of the devil WAR  
THE greatest secret of production Saving waste  
THE best work What you like  
THE best play Work  
THE cheapest, stupidest and easiest thing to do Finding  
Fault.  
THE greatest comfort The knowledge that you have done  
your work well  
THE greatest mistake Giving up  
THE most expensive indulgence Hate  
THE greatest trouble maker One who talks too much  
THE greatest stumbling block Egotism  
THE most ridiculous asset Pride  
THE worst bankrupt The soul that has lost its enthusiasm  
THE most dangerous person The lair  
THE most disagreeable person The complainer  
THE meanest feeling of which any human  
being is capable Feeling bad at another's success  
THE cleverest man One who always does what he  
thinks is right  
THE greatest need Common sense  
THE greatest puzzle Life  
THE greatest mystery Death  
THE greatest thought God  
THE greatest thing, bar none, in all the world Love

FOR THE Family  
Richard Smith

What About The Children

A complicated world we live in today  
common man has no voice and can't say  
his gripes about what's affecting his life  
the frustration, agitation, the pain and the strife.  
If this is what is restricting educated men  
it's now we must ask. What about the children?  
Children must learn before they can teach  
like one needs arms before he can reach  
each one needs a voice to speak his mind  
but knowledge is needed before even trying  
Children need the faith in a God up above  
our offspring are the next rulers of the land  
it's best that we teach them all the good that we  
can  
Teach them to love all woman and men  
it's now we must ask: what about the children?  
Show them love is the way to the heaven  
it's now we must ask: what about the children?

by Donna Lisa Hunt

(TIME)

Take time to work — It is the price of success....  
Take time to think — It is the source of power....  
Take time to play — It is the secret of perpetual youth.  
Take time to read — It is the fountain of wisdom.  
Take time to be friendly — It is the road to happiness.  
Take time to dream — It is hitching your wagon to a star.  
Take time to love and be loved — It is the privilege of the  
GODS  
Take time to laugh — It is the music of the SOUL.

FOR THE FAMILY  
Richard Smith

(THOUGHTS)

There is nobody so irritating as somebody with less  
intelligence and more sense than we have.  
No man ever got to the top of the ladder without friends  
and fellow workers steadying it for him.  
Humility is a strange thing, the minute you think, you've got  
it, you've lost it.  
Bottom is Bottom even if it's turned upside down.  
If you can't see the bright side polish the dull side.  
How much better the world would be if people would let  
Opportunity do all the knocking.  
Love is like eating mushrooms, you're never sure it's  
the real thing until it's too late.

(UNTITLED)

Something's got to break for me  
Something's got to break for me  
I keep pushing from day to day  
Life's happiness is so hard to see  
Lord, there's got to be a better way....  
Than to keep tellin' myself things will change  
and that everything will be alright  
When in fact each new day brings no change  
and I cry myself to sleep at night  
Every man comes into this world with hope  
and hope is what controls his life  
Each day he has to know how to cope  
While fate deals him more than strife.  
Feel like I'm fooling myself everyday  
to be trapped by optimistic thought  
I believe when I hear my heart say  
That I can't let myself get caught  
by the enemy we call hate  
'Cause he frustrates the good I seek  
But I feel my trust dissipate  
I can feel myself grow weak  
When I open myself to the world  
it // tries to kill all that is me  
When I could be warm and curled  
In my own special shell, you see  
Something's got to break for me  
My failures number too many  
In love with woman and man  
My heart is growing too heavy  
though I know I must do all I can  
My soul grows sick with disease  
of being cruel and hard  
Life is never a breeze  
When I'm constantly on my guard-  
People can hurt you badly  
and pity you when you fall;  
Renown you if you triumph, yet sadly  
You're really nowhere at all  
Because there's a price you must pay  
If you are to triumph in life  
Become hard as you push day to day  
That's a high price to pay in life....  
Have I become ultra paranoid?  
Have I lost all my faith in my brother?  
Or am I simply too annoyed  
To care about something or other  
Apathy is my weakness and strength  
It dulls me and keeps me alert  
no matter what my life's length  
I will never again be hurt (?)  
If every man on earth does this  
this factor could destroy the will  
And no one will share heavenly bliss  
For we've set ourselves up for the kill  
But I'm through doing anymore warning  
I wasn't warned thoroughly enough  
There is no new age dawning  
Life was always meant to be rough.  
I could take on the whole earth once  
As opportunity before me did loom  
How wrong I was! But I was told once  
"It's a struggle from the womb to the tomb."  
And there's no one I can turn to for help  
For each it's his own private battle-  
And messages of love-received I felt  
Have now become meaningless prattle  
But I continue to delude myself day after day  
"Something's got to break for me"  
Lord, there's got to be a better way  
Life's happiness is so hard to see....

by Brandon A. Guillermo



# PSYCHIATRY AND THE BLACK CLIENT

## 3rd of 3 parts

by Warren Harper

As mentioned by Redlick and Freedman, "good psychiatrists" have to be psychologically-minded, whereas Blacks are not. The problem with this statement is that the intern who is being taught that Blacks are not psychologically-minded is biased in his view from the start and thereby sees reason for rationalizing away Black clients from therapy. A very good example is the Maryland Study; it dealt with 2,279 patients who visited the daytime service of the Psychiatric Institute of the

University of Maryland School of Medicine. The findings were that behavior requiring hospitalization of white females was often perceived as neurotic and Black females perceived as schizophrenic. Their reason for this, as Gross (who did the study) points out, seems to be due to "the civilians being predisposed to base such decisions on their own social, cultural experiences. In dealing with a white patient, the white resident tends to give a more empathetic diagnosis - for example - neurotic reaction - and to make a more optimistic disposition. With a Black patient, he over-reacts to some behaviors, pays too little attention to others. He is a

prisoner of his ethnocentric attitudes though he would no doubt be shocked to be told that he is less than objective".

Addressing myself to so-called Black impulsiveness, signifies to me first, an inhibition to actions in line with the reality principle and actions arising in the id from biological and physiological needs of the organism. Secondly, Black impulsiveness signifies concrete, stimulus bound, narrow thinking which is typical of persons with organic brain dysfunctions. Frankly, I was never taught that being aggressive, and getting the jump on the other guy was being impulsive. This also points to the split mind of the American value system

whereas "white Anglo-Saxon Protestant" behaviors of the impulsive type are considered practical for this culture, but when Blacks exert their quick reflexes in social, political, economic spheres, they are seen as undesirable traits. It is not seen as impulsive behavior when Blacks cannot save money due to constant influx of bills and payments due. It is not seen as impulsive when a Black man quits a job that pays him next to nothing and works the hell out of him.

Frankly I cannot see anything impulsive about any behavior whatsoever presented in most psychiatric literature; what I do see is a constant awareness of the environment in which Blacks

are manipulated like pawns on a chessboard. This point is best summarized by Grier and Cobb in *Black Rage*: "And one wonders how long a man can maintain enthusiasm for thrift, diligence, and hard work when the rewards so earned denied and when the goods so earned are stolen". If Blacks were as impulsive as most whites believe and fear, then what is the reason why Blacks have not taken over this country politically, economically, and socially? The main reason is that the patience of our people has enabled us to survive through lynching, beatings, rapes, physical, mental and social

(Continued on Pg. 10)

## PEOPLE'S VOCABULARY

A vocabulary for survival from SADU

### RACISM:

Prejudice, hatred or dislike of a person or a people because of their race, color or national origin, instead of judging them by their actions ... Also, acting against or controlling a person or people because of their race, color or national origin. This includes forcing an alien culture upon a people. Usually racism develops when an oppressor needs to divide against each other two or more oppressed peoples (on the basis of their physical or cultural differences) in order to more easily control them. In Africa and Asia this tool of the oppressor is called tribalism.

### THIRD WORLD PEOPLES:

Those peoples mostly non-European-whose wealth was ripped off, whose national life was degraded or destroyed and who were oppressed, even enslaved, either in their homelands or kidnapped by European-North American Capitalism for use in its development.

### OPPRESSION:

When people are kept down by use of cruel and unjust power and treated as though they are sub-human, in order to exploit them more easily.

### EXPLOITATION:

To steal a peoples labor and resources for the profit of another.

### CAPITALISM:

An economic system based on profit (America, France, Britain) where only a few own or control the businesses, courts, lawmaking, and decisions in their own interest and at the expense of and not in the interests of the masses of people.

### IMPERIALISM:

An economic system which grows by exploiting people's labor and natural resources in countries outside its own. Imperialism in the world today is mostly the extension of the European and American capitalist systems into other countries.

### COLONY:

A community, nation or country that is owned and controlled by an outside country. In our case, Black people live in a community controlled by outside people and are therefore colonized. Our community is controlled by whites economically militarily, politically, culturally, etc.

### COLONIALISM:

The direct control of a colony by the mother country for the exploitation of its human and natural resources. When the mother country sends some soldiers and politicians to run the colony. One stage of Imperialism.

### NEO-COLONIALISM:

The indirect control and exploitation of a community, nation or country by an outside country. When the outside country gives aid to a small group of people from the oppressed and exploited country to control their own people while permitting the outside country to continue exploiting their human and natural resources. The second stage of Imperialism.

### PUPPET:

One of a group, an elite few, who are willing to stand in for the main oppressor (an outside country) in their own community, nation, or country. Powerless

to act in their own people's interests, puppets are "yes-men" to the policies of the outside country or power. A puppet government can not stand without the economic and military support of the outside country, the neo-colonial power.

### FASCISM:

A conspiracy by the rich white ruling class to use the government to aid big business at the expense of the people. Its oppressive programs are presented as so-called progressive changes in government policy. Its tactics include the use of racism, and other reactionary ideas (such as anti-communism) hidden behind blind love of country and expressed in a very attractive and popular way. These ideas are used to divide and mislead the people. A vital part of fascism includes the use of open terror by the government through murder and imprisonment to keep people from changing the system.

### UNITY:

When we come together in common action for a cause. We will have unity when we bring together all progressive organizations of our people's liberation movement to focus on a complete program which can be successful in ending the exploitation and oppression of our people.

### SELF-DETERMINATION:

The right of a people to determine their own affairs (political, economic, and cultural), without the interference of outsiders.

### SOLIDARITY:

The complete and whole hearted support of the struggles of other oppressed peoples against our common enemy: world wide Imperialism.

### REVOLUTION:

Revolution means change, a complete change, of an unjust system of government and replacing it with a more just system of government.

### REVOLUTIONARY:

A revolutionary is one who is dissatisfied with a system that brutalizes, murders, exploits, and oppresses the people it pretends to serve (America, Britain, France). He is not only dissatisfied but he also moves to change the system by educating the people to the truth, setting examples of how to change it, and organizing the people to do this, so that the system functions for the masses of people.

### SOCIALISM:

An economic system based on peoples control of basic industries and natural resources with the final results being the end of all forms of human exploitation. Under socialism people share with each other and everyone works for the good of the people as well as for their own benefit.

### GENOCIDE:

In 1948, the United Nations General Assembly, by vote of 55-0, defined Genocide as: any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group as such: (a) killing members of the group (b) causing serious bodily or mental harm to members of the group. (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part, (d) imposing measures intended to prevent births within the group, (e) forcibly transferring children of the group to another group.

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# CHARLIE SMITH AND ORAL TRADITIONS

Continued from page 1



KEN EDISON (a Barron Cox Photo)

Mrs. Stewart took issue with Edison's use of the word "black" in describing the residents of the South End during the early days of the then fledgling Tubman House.

"I don't like that word black," she said. "When I was growing up, if anybody called you black, you'd almost kill him. We said Negro or colored."

The other women honored for their contributions to the black communities of Boston through their patronage of the Harriet Tubman House were Mrs. Estelle Crosby, Mrs. Lina Bailey, Mrs. Katherine Robinson, Mrs. Edna James, Mrs. Lillian Perry, Mrs. Louise Clarke, Mrs. Melnea Cass, Mrs. Helen Holiday and Mrs. Charlotte Timbers.

Each of the women who attended was given a long-stemmed red rose. Two could not be present. One, Mrs. Charlotte Timbers, who was born in Cambridge 85 years ago, in January was beaten to death in her apartment complex by a 16-year-old boy,

only one week before she was to move -- for safety reasons.

The women of the Tubman House have provided three-quarters of a century of charitable service to the Boston area, and, Edison added, today, as seventy years ago, "If you don't have anyplace to go, there's someone there to make you feel at home."

The bizarre and somewhat far-fetched accounts of Smith's intimacy with history have been questioned. However, Edison explained, "It is not important whether he (Smith) is telling the truth or not."

"What is important is that these are Charlie's psychological perceptions of what happened to him."

Like Charlie Smith, 95-year-old Boston resident Mrs. Geneva Stewart has a story of slavery. But her's is second-hand.

Her father was a slave from Virginia, who came up to Boston on the underground railroad -- a dream of Harriet Tubman, and remaining the

single most effective means that routed runaway slaves to freedom.

Mrs. Stewart is one of the women who comprise the base organization for the Harriet Tubman House, which is located at 25 Holyoke Street in the South End of Boston.

The Tubman House was incorporated under the laws of the Commonwealth of Massachusetts in 1906, two years after a group of women formed a collective to address the needs of young black women, coming to Boston for higher education. Initially it served as a home for college men who could not, because they were black, live in dormitories with white students.

The building was purchased in March 1909 for \$6,350 and monthly installments of \$25 were paid on the unpaid principal of \$4,500.

From the benevolence of the women of the Harriet Tubman House at the turn of the century, a comprehensive community educational program has emerged. Among classes offered there are self-defense and modern dancing. Emphasis also is placed on black history.

Slight-statured, with fixed eyebrows fringing a tan face, Mrs. Stewart was here in 1904 when Harriet Tubman came to Boston," she said in a taped interview taken last summer by Edison and Mrs. Beatrice Holford.

"Slavery must have been a terrible time, the way my father talked," she said. "They (slaves) were ignorant. But they each had a heart and loved their families."

# SOME REFLECTIONS ON THE PROBLEMS OF LOVING

by Robert Tucker, P. H. D.

The term *love* represents a complex, multi-dimensional concept that defies precise definition. Over the years it has eluded definition because many of its components lie in the realm of the ineffable, and even the most elaborate metaphorical constructions cannot communicate its import or its impact on people.

Loving relationships always involve people. Animals may develop symbiotic bonds but are devoid of the human characteristics necessary for experiencing love; subsequently, love always refers to a *special* relationship between a person and a loved object. The relationship becomes more special when the loved object is another person (rather than a set of ideas, sensations, or non-human beings). It becomes even more special when the element of sensuality is added to the relationship, i.e., when the relationship involves the linking of man and woman . . . man needs a mate to avoid being alone.

For the purposes of this paper, loving is operationally defined as a process that involves cognitive, affective and spiritual bonding between two people. At its best, love has goals and "makes sense," but is made complete by its effusive spirituality—an indefinable set of feelings that lend divinity to, and separates, it from mundane experience.

Love does not respect sexual boundaries, and gender is not a relevant consideration in determining whether love *exists* between people. Gender simply places socio-cultural boundaries on how love is expressed, i.e., it delimits *physical* bonding but *permits* emotional bonding. Erotic love (being in love) is simply an extension of mother-child (basic pair) father-child, and person-person love. At its best, erotic love is the ultimate and epitome of loving experience, but is not the sum total of the loving process. This is to suggest that explicit sexual activity is but a prerequisite for a loving linkage between people, nor is love limited to a one male-one female relationship. Eric Fromm suggests that:

"Love is not primarily a relationship to a specific person; it is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not toward one "object" of love. If a person loves only one other person and is indifferent to the rest of his fellow men, his love is not love but a symbiotic attachment, or an enlarged egotism."

To love is to care for, be concerned about, give comfort and pleasure to, be supportive of, and contribute to the growth of others who love, or are learning to love, you too. Love is mutual, i.e., we love those who return our love—give to those who give back to us those things that make life worth living. So love is selfish and at the same time selfless.

To love is to assume a large measure of (though not total) responsibility for the well being of others. One who constantly gives without receiving is not living up to his responsibility to himself or to others. To reward (give positive feedback to) non-giving people is to take action that encourages non-giving and discourages mutuality in which all parties learn to give and receive.

Most important, love is a positive expression. It is a clear statement of the beauty, value, humanity and worth of individuals. If you say you love me, then I am lovable. If you tell me you respect me, I am respectable. If you seek me out, I will not be alone.

Through the years, we, as a people, have loved one another. This love has sustained us, and has helped us to maintain our will to survive in the face of great adversity. In this country, however, we are increasingly losing our ability to *express* our feelings of love for one another. As a result of this development, our *inclination* to love one another is eroding.

At the same time, positive and negative expressions in our language have become insanely intermixed to the point where compliments and insults are almost indistinguishable. This state of affairs reflects, or is reflective of, similar confusion in how we feel about ourselves.

Illustrative of this confusion is the following collection of graffiti:

"Chump," "turkey," "punk," "mother fucker," "som' bitch" and "nigger"; "ho," "bitch," "heifer," etc. "I got to go over and see my bitch," "that's my nigger," "that's a fine ho"; "Sure would like to get some of that," "Man, that's a good piece," "[that] nigger ain't shit!" "jive turkey," "You acting like a nigger," and the all time favorite, "kiss my ass, mother fucker."

This strange mix illustrates how we express both our positive and negative feelings through objectively negative symbols. This tendency appears to permeate into our popular music where many of our popular songs reflect negativism: "Stone Cold Dead in the Market (I kill nobody but my husband)," "World of Trouble (living double)," "Going to Chicagoo (there ain't nothing in Chicago a monkey-woman like you can do)."

We kill each other in alarming numbers (especially in Atlanta and Detroit), we are subjects of much study, and there is much philosophizing and theorizing on why we *appear* to hate each other.

We have not, however, fully explored ways in which we may love and support one another

Whites hate other whites and kill other whites, but they love *white*—to them beauty and goodness is white, and there is a pervasive sense of group superiority. Whites, therefore, can "afford" to verbally express their love for one another in positive terms. The following *exaggerated* (heterosexual) dialogue juxtaposes Black and white (middle class) verbal response to a proposition of sorts, and is illustrative of our dilemma:

White: "Hey look at that beautiful woman. Boy, would I like to meet her."

Black: "Oooh, look at that fine ho'. Sho' would like to get some of that."

White: "Gosh Hortense, I just want you to know that I've been aware of you for a long time. I think you're beautiful, and I feel that if we got to know each other better, we could really have something valuable."

Black: "Hey mama! You sure are looking goo-ood. I been checkin' you out for a while, and if you play your cards right, we might be able to make it."

White Woman's response:

A. "Oh Fauntleroy, I really appreciate your being perfectly open and honest with me. I agree that if we get to know each other we could have a meaningful experience."

Or

Continued on pg. 10

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**BLACK PSYCHIATRY** Continued from page 8

slavery. As stated by Charles Prudhomme, "the past adaptational defences, patience and hope have coalesced and resulted in an increasingly tougher and rugged character structure, in the Black man".

Looking on the more positive side of Black people, let's see what two Black psychiatrists have to say concerning certain adaptive services developed in response to a peculiar environment. First, let me state that these are traits which many white psychiatrists believe to be signs of pathology, but as Grier and Cobb point out, they are survival traits. The traits are "cultural paranoia, cultural masochism, cultural depression, and cultural antisocialism". Cultural paranoia, better known as cultural suspiciousness, is by far the most necessary trait for Blacks living in a society such as this — one that has a history of exploiting minorities. Cultural depression could be the natural reaction to the Black man's loss of status, and historical dehumanization. Cultural masochism is a result of internalized rage and identification with the oppressor. As far as the legal complications or restraints of this trait, there is usually little said or done when Blacks harm themselves or other Blacks. Cultural antisocialism results from Blacks' appraisal of just how much socialization benefits them.

These adaptational traits are necessary for the Black man's survival, and must not be seen out of the entire context of the clients' behavior and environment, but must be subtracted from the emotionally disturbed person's repertoire of behavior. The remainder is in essence the clients' psychiatric difficulties or his reason for seeking therapy.

When Black psychiatrists do get a chance to speak out against institutional avoidance of Blacks, the problems usually begin with cost, whereas individual psychoanalysis is far too expensive for the majority of Black folk. Another equally serious problem is brought out in a report by Jones (1970) and four other resident psychiatrists, stating that there was a pre-selection process and that it limits the number of Black patients initially seen, and those ultimately treated. This process is set up by the referral agency in an attempt to refer only "good patients", those being clients with good ego strengths of motivation, intelligence, introspection, delay of gratification, and repudiation of action in favor of thinking. This criteria of so-called ego strengths naturally goes along with the status quo middle class descriptions and

so, Blacks are weeded out.

Other inadequacies that Jones points out are lack of empathy by intake workers and this causes inaccurate assessment, and that very few of the Black patients cited in the report were given individual or group psychotherapy, and that most Blacks got "second best treatment" in drug clinics, 15 minute clinics, or medical student training programs with a rapid turnover of inexperienced therapists. Also, whites are "more likely to receive out-patient treatment in early stages of mental illness than would Blacks and that treatment time is much shorter for Blacks than whites, resulting in inadequate treatment facilities in the ghetto".

The most destructive device utilized by whites in training situations is that white supervisors do not discuss with Black residents his effect on the whites as well as the Black patients. In other words, the Black resident's color is avoided (Jones recalled the issue in this manner;

"During a resident group therapy session, when viewing a tape of ourselves, the white residents most common remark was that they, the white residents, had forgotten that the resident was Black until he was seen on the screen (hallucinatory whitening)".

In some cases, the Black client feels that the Black resident is not qualified to help him, or that since this person has gotten so far above him, then he (the resident) must be just like "whitey".

**BLACK SEXUALITY**

This topic is one that is constantly used by professional & lay people alike, because until lately the sexuality of Black people has been one of the strongest tools used by the oppressors to degrade and animalize Black people. Black super-sexuality is a myth, but psychiatry has emphasized it as being a totally negative, primitive behavioral indication of the beast-like beathens. Naturally the main fear among whites was rape, (a clear case of projection cause historically white men have raped Black women). The mere thought that a Black man had cast his eyes lustfully, or even accidentally, on a virginous white woman brought forth calls of lynching, castration, and burning from the farmer in the fields to the pastor in the church; all these behaviors were the "rational and appropriate actions".

Castration was even prescribed by physicians who feared attacks on white woman by Black men. Dr. G. Frank Lydston, in his argument, **THE PHYSICIAN VERSES THE NEGRO**,

advocated "a few emasculated Negroes scattered around through the thickly settled Negro communities would really prove the conservation of energy, as far as the repression of sexual crimes is concerned". Calvin C. Hern (Sociologist) suggest that the reason behind whites belief of Black hypersexuality and the need for castration has political value for whites in the oppression of Blacks, "whether intentional or not the white world's definition of Negro sexuality has served to frustrate and arrest the political struggle of Black people throughout the years, especially in the south where oppression and racism have been most brutal. The sexualization of racism as a political instrument to be used against the liberation of Black people in American civilization began with the onset of slavery ...". So, adding sexuality to the racist armentation furthers his oppression and lessens our liberation.

Psychiatrists have written on the causes of white racism and its roots as being jealousy on the part of white society, over what they fantasied as superior endowments (pballic) and Blacks ability to "lay up". Others believe that the oedipal situation, when applied to racism, is the key, "but as of yet there has not been any systematic studies, with adequate controls to support the broad speculations about the sexual basis of racism."

Frankly, I do not want to extend my argument on Black sexuality any further; for those who would like further reading on the subject, I suggest the reading of **BLACK RAGE** by Grier and Cobb, to ponder at this time on the ridiculous myths would be equally ridiculous. Remembering that racism in America is institutionalized, and if myths can further advance the profits of that institution, then who cares at "whose" expense it is maintained?

The institution of psychiatry has advanced, put forth, justified, expounded and generally perpetuated racist negative stereotypes of Black people. Psychiatry has done Blacks a great discredit in holding back the advancement of our people; it has not helped us in the past, it is surely not helping us today and I fear that psychiatry will soon pick up its racist hammer and put us back upon the cross as martyrs for society's injustices.

**BLACK PSYCHOLOGISTS-- A PLAN OF ACTION**

I hope that I have been as convincing as possible in my argument maintaining that psychiatrists have perpetuated myths and stereotypes of black people. When this is brought to their attention, what is usually claimed is that psychiatrists are colorblind and all patients are treated the same. Another claim is that psychiatry tries to help their clients to be able to feel more aware of their own behavior and socialize the aggression into adaptable behavior. Still another claim is that psychiatrists are neutral,

dispassionate figures standing in midpoint between a troubled world and a troubled person. Frankly, we do not need any longer, the dispassionate and neutral psychiatrist. What I am calling for are people who can step out of the blind blank of neutrality and the dull depersonalizing dispassion of psychiatry and into the light of the real world; someone with human emotions, feelings, and understanding. I suggest we need more Black, emotionally-energetic clinical, community, social,

educational, and experimental psychologist (or persons skilled in all of these areas) to launch an attack upon both the negative mythification of the Black masses and to deal with Black folks' problems is living, to motivate (through educational awareness) the Black masses toward changing the prime conditions that bring about social degradation and anguish among our people. We need Black professionals who can distinguish unconscious depression from conscious despair, paranoia from adaptive weariness, and who

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**LOVING - Cou't. from pg. 9**

B. "You've got to be kidding! You're a nice guy and all that, but ..."

Black Women's response:

A. "What it is! You're not too bad yourself. But if I was to let you be my nigger, could you handle it?"

Or

B. "Kiss my ass mother fucker!"

Male-female response is replicated in male-male, female-female, adult-child, and child-child responses. There is no expectation of loving response, yet love is what we all thirst for. It is the way we relate to, and are related to, by others that make life important. When we are without love, death is much less threatening and we are more willing to engage in activity that may lead to our destruction. Self-destructive behavior is largely a response to deprivation in loving experience. Sometimes we destroy ourselves directly through suicide, but more often we destroy ourselves in much more subtle ways. Homicide, strangely, is one of those ways.

By killing those we love (wives, husbands, relatives and other Black people), we are killing parts of ourselves that we project onto people who are near us and who are like us. We project self-hatred onto those we should love—we don't love ourselves and, therefore, cannot love them—and can't believe that they love us. We kill those things we don't like about ourselves.

At other times we find ways to "have ourselves killed," by using alcohol or drugs (letting drugs kill our bodies or our human potential) or by playing the role of the bad nigger: "Nigger, if you so bad, push me!—push me again." "If you don't put that gun down I'm gon' kick your ass." We put ourselves in a position to be killed. We engage in "Victim Precipitated Homicide."

In less dramatic fashion, we engage in mini-homicide by "killing" those close to us with vituperative verbiage and withholding of affection. We do little things to hurt each other, and do little to make each other feel good. We remind each other of what is bad and ugly about the other, but do not adequately communicate those things that are good and beautiful.

This leads to the central question: What must we do? The answer is extraordinarily simple: We must love ourselves and one another. We must celebrate the Blackness that links us together and must view that link as a reciprocating motive force rather than as a connection by which we pull others back or drag others along. We must say to one another, "You are the sustaining link that caresses rather than binds me."

We must constantly be aware of how our actions and words affect those we love—especially those we are close to. To love one Black child, one Black woman or one Black man is an increment toward loving Black people. The man who purports to love his Blackness and who has not learned to love Black children and Black women cannot truly love himself and, therefore, cannot love others.

As one looks at another Black person—really looks at that person—and consciously gets in touch with how much of that person is a part of you; one realizes that the other hurts, fears and thirsts for love much as you do. With this realization, one has the key to unity: a people linked in chains of love and common beauty rather than common deprivation. (I should add parenthetically that, on the face of it, Black people probably love each other as a group much more than whites love each other. There are clear loving bonds between Black people around the world, but we are still falling short of what we are capable of.)

The first step toward unity is to utilize clearly positive symbolism in dealing with one another, e.g., My "bitch" is not a bitch, she is my woman and my friend. We must respond positively and be supportive of others, and must demand positive and supportive responses in return. In this way we begin to deal with our problems of loving.

There are those who would suggest that systems end structures force Black people to relate to one another in destructive ways, and that these problems of loving cannot be dealt with until those systems or structures are changed. The thesis of this paper is, however, that those systems and structures can only be changed by people who are united by common bonds of respect and love.

Unity depends upon development of a common belief system based upon mutual love. Beliefs change as a result of proselytization by individuals and small groups. Emergence of an appropriate new belief system awaits positive action by each of us. We may begin by loving ourselves and those who are close to us.

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# BARAKA SPEAKS ON 'THE MOVEMENT' AT FUND RAISING EVENT

by Bob Gittens  
Onyx Staff



IMAMU BARAKA (A Bob Gittens Photo)

The Third World Coalition on Education sponsored a program last week at the Roxbury YMCA to raise funds for the defense of James White which featured a speech by Imam Baraka.

All students with a 3.00 or better, please contact the African-American Studies Department as soon as possible, because we are planning an Honors Banquet.

## N.U. STUDENT BATTLES AGAINST UNEMPLOYMENT

On March 6, 1975 at 12:00 Noon at the African-American Institute, 40 Leon Street, Boston, there will be a meeting concerning internship programs available to students on a full-time, and a part-time basis.

The meeting will feature such speakers as, Coy M. Lasister (Legislative Intern-Speaker Bartley's Intern Program), and Daniel Barinowski (Director of the Massachusetts Internship Program)

ALL students in ALL majors are invited to attend.

\* \* \* \* \*

## Black Psychiatry

can tell the difference between a sick man and a sick nation.

In order to get at more positive solution, I interviewed Brother Shango Johnson, Director of Counseling Service at Boston State College and Chairperson of the Greater Boston Association of Black Psychologists. Below is a summary of that rap. In order to clear the air of definitional ambiguity of Black psychology, Brother Shango states, "In the final analysis, definition lies with the Black person who uses the adjective 'psychology' to define him- or herself. I call psychology the adjective because first and foremost the person must be Black, then a psychologist. If this is not the situation then there can be no Black psychology". Next, Brother Shango goes on to point out some issues that need to be resolved before Blacks go into the community: First,

1. Freudian psychology is not applicable to Black people, so there is a need for re-education on the part of the Black psychologist.

2. Problems must be evaluated in the framework of the community and its needs as opposed to some abstract theories from white institutions of higher learning.

3. Commitment to work in the community and not on the community.

4. Dymystify psychology

Continued from page 10

and put it in the language of the people.

5. Be political.

Secondly, Black psychologists must develop some positive frame of reference in relationship to working with Black folks. E. G., a positive personality structure and psychology of Black people accompanied with this a more humanistic approach to Black peoples' problems instead of strict obsolete school taught ways of dealing with people problems.

It was also noted that Black psychologists should be a part of the community he represents, because it is necessary to be able to feel the pulse of the community at all times, and this cannot be done from the suburbs.

I believe that the Greater Boston Association of Black Psychologists is about doing most of the things that Brother Shango speaks to, but I also believe that other organizations need to be set up; other organizations with similar or the same goals. This is necessary so that all unified Black organizations can form a political vice to squeeze from the system our just due in all types of resources, because the lack of these resources (rewards and benefits of the system) is what is bring about Black problems in living.

Getting back to direct issues, I believe that the re-education of Black

The program, it was explained, was intended to raise money to aid in the legal cost facing James Smith, a Black senior at South Boston High School, who has been accused of stabbing a white student at South Boston High in December. The organization attempting to raise the funds is the Third World Coalition on Education, a group organized to assist the Black Community with problems arising from the court ordered desegregation plan.

The program opened with a poetry reading and conga-playing session. Joyce Miller, from the Mass. Advocacy Center then discussed suspensions, a serious problem facing many of Boston's Black students particularly this year. According to Ms. Miller, a project was started this year to deal with what they expected to be an outgrowth of the desegregation plan—a large number of suspensions.

The reason they expected this problem was because of what happened in the south. "There was no reason to believe it would be different in Boston," Ms. Miller said. "This city has shown itself to be similar historically with a record of font-dragging and with people like Louise Day Hicks."

Ms. Miller recalled that when the Georgia schools were desegregated, the school authorities suspended Black students to make them leave the schools. When they returned, they suspended them again and again until they no longer returned to school.

Having talked with teachers, Ms. Miller has concluded that "suspensions simply have no educational purpose." She said she does not accept the argument made by some teachers who "claim that they need a club over the students' heads." This means that the community "has to think about what problems are going to come up as a result of the housing plan," she said. The final answer to those problems must be "what kind of schools our kids are going to be in."

The problems can be found by looking at the type of education going on at a particular school. A school like South Boston High has a very high number of Black students suspended and there is practically no education going on there. At the same time, Ms. Miller pointed out, when one looks at Copley High School they find that it is 50 per cent Black with a very low suspension rate of Black students. "Copley," she said, "is different from many other Boston schools because it is progressive and has education taking place there."

"It is important," she said, "for people to want to get involved." The statistics show that up to Nov. 30, 1974, there were about 2,000 suspensions reported. These do not include any statistics from the elementary grades where students are being suspended.

There have also been cases of corporal punishment reported which is illegal," she said, "but people are beating on children."

The parents whose kids are being suspended need people who can help them, she added. "People have to start making it known what is going on. When somebody white gets jumped, not stabbed, the parents take them down and file a complaint with the police. As a result, our kids are being dragged before the courts."

She said she feels that "students have to be organized on a school-by-school basis." Their duty would be to report and let people know what's going on. It is up to them to document what's going on.

Ms. Miller was followed by Imam Baraka who is the chairman of the African People's Congress who he lectured on the current state of the African liberation movement. "Some people feel that the African Liberation Movement is in a lull," he said. The members of the African People's Congress, however, feel that the movement is at a high theoretical point, the highest it's been in a long time.

There are more people involved in the movement now. The change is that more and more militants and nationalists are coming to the conclusion that the major obstruction to Black Liberation is capitalism." He added that capitalism is a system of "private profit and public poverty," where six-tenths of one per cent of the population make up the corporate class. This corporate class owns the land, energy and mineral resources. They control ninety per cent of the country's wealth indirectly and fifty per cent directly, leaving the masses of people "with nothing but the ability to sell our labor."

He continued by explaining the theory of Surplus Value which is derived from Marxist ideology. Surplus value, he said, is the way the capitalists make money, deriving it mainly from rent, interest and profits. For example: say a man works in a factory that manufactures cars at a salary of \$10,000 a year. If each car sells for \$5,000 a piece and this man makes two cars a week, he has had his salary paid in one week. "The rest of the time he's working for nothing. He might as well go home. And when you go home, you have to pay the capitalist's brother rent. He owns the land and the home you live in. You pay rent and all you get out of it is your own collection of rats and roaches."

Now the world is forced with monopoly capitalism, he continued. This happened because the capitalists fight all the time, eventually some win, some get bigger, some disappear. The big fish eat the little fish. Baraka explained that the capitalists have used up their own raw materials. They have had to go to other parts of the world, Africa and Asia, for more raw materials for more profits.

According to Baraka, racism is a product of capitalism. The system of capitalism must come to an end. He said that "it is reactionary to think that the only revolution is going to take place in the continent." It has to happen on the streets of America. "There are 30-40 million Blacks in the heart of America. We can strike against the jugular vein. "The system of capitalism has to be destroyed," he said, "any thing short of that is collaboration."

professional and laymen has to become a reality. As most Blacks now, most, if not every college teaches its students to be so-called "objective", colorblind, and to carry him- or herself like a professional. This doesn't say a damn thing about being interested, empathetic, and understanding to people's problems. That sister out there in the welfare line is not a damn IBM card or a number

in the welfare file; she is a beautiful Black human being. She may be poor or raggedy and have eight kids, but she is still a person with feelings, and we have to become more aware of the pressures that she is being bombarded with every minute of the day.

You know the white man teaches us that whenever a person does not make something of him- or herself, then something is wrong with the

person. I think we have to realize that once we start blaming the victim, we become messengers of the "white Anglo-Saxon Protestant" perverted value system and belief system, as Malcolm X said, "we Blacks sit back and laugh at the natives in the jungle, but you just don't realize that you are laughing at yourselves."

Warren Harper is a Senior at Northeastern majoring in Psychology

## THE B. S. M. M. A.

Meets every  
Thursday

At 7:00 p.m.  
On the Second Floor  
of the African-American  
Institute

The following is the normal procedure for applying for Financial Aid. To insure proper handling of your financial aid forms, the application must be on file in the Office of Financial Aid no later than the last day of school preceeding the school quarter in which you need assistance. For example, if you will be out of school this winter, but in school this spring you must have your financial aid form in the Office of Financial Aid no later than the last day for this quarter. A Parent's Confidential Statement (PCS) should be on file also.

Sophomores should remind their parents, when filling out their income tax forms, to request that a copy of the form is now mandatory for the completion of the financial aid process.

The article, "The Energy Crisis in Africa," which appeared in the Jan. 30th issue of The Onyx was incorrectly credited to Walter Rodney, by BLACK-WORLD-VIEW. The article was actually written by Ernest J. Wilson III, a doctoral student in political science at the University of California.



# IMANI

Continued from page 1

In the world around us, oppression was growing -- while at 40 Leon, Imani was blowing. Blowing sweet spiritual vibrations of Liberation. Telling it the way it 'posed to be told. Lem Carroll announced, "Our next piece will feature Stan Strichland on flute and Jorge Medina on Afrikan and Latin percussion. The tune is called Borincan. Borincan is the name Indians gave to Puerto Rico before Columbus 'discovered' it!" From the Third World conscious raising tune of "Borincan", Imani ascended into "China Doll." Stan Strichland and Len Brown (formerly with Pharoah Sanders) each soloed astrally on reeds. Lem Carroll, who has worked previously with Rahsaan Roland Kirk, Gary Bartz, and Norman Connors, melodically ran the voodoo down on Fender Rhodes (piano), while the audience became one .... umoja ... brotherhood .... love. As Qualo, our astral traveller would say, "We, the mighty people of the sun, became one."

Imani closed out the evening with an unrehearsed "jam" called "Check Out Your Mind". The jam featured solos by all the Brothers of Imani, of which Hayes Barnett (bass), and Chris Henderson (my Philadelphia brother, formerly with Archie Shepp on traps) were especially impressive.

I will utilize Brother Lem Carroll's closing Lecture remarks as food for thought: ... "because you listen to some Sun Ra, or some John Coltrane, or some Gary Bartz, it does not make you a revolutionary. YOU HAVE TO UNDERSTAND THAT. IT DOES NOT MAKE YOU A REVOLUTIONARY. Even if you listen to this music reading Mao's quotes from the Red Book, or some Fanon, it does not make you a revolutionary. Black art's responsibility and function is to raise a consciousness for you to act and deal. That's what the struggle is all about ... Thank you very much. Asante."

Asante Lem Carroll and Imani. Asante Student Organization of the Alkebulan. Most importantly, asante to the people who supported and became part of a beautiful evening.

THE ONYX  
NEEDS YOU  
437-3141

Editor  
The Onyx Newspaper  
Northeastern University

Dear Sir:

I am shocked at the low black student interest in the African Civilization course taught by the distinguished Dr. Stanlake Samkange. A course of this type should be a part of every black student's curriculum. The information contained in the course is essential for gaining knowledge of the Black man's heritage and his genesis. I can not imagine any student attending or graduating from college or university being ignorant about what his ancestors contributions were to Mankind and the world.

In my opinion, it is the duty of all black people who are able and fortunate enough to attend an institute of higher learning to teach their less fortunate brothers and sisters about their rightful heritage which has been hidden or stolen in the past. By taking advantage of the African Civilization course that is being offered in two sections, the black student will learn that Africa was the birthplace of man and that there

## AFRICAN AMERICAN STUDIES ELECTIVES - SPRING, 1975

25.101 Science and Black Society, II. McLaurin	Sequence 1
Uses of technology in black society. How can Computer Science and Statistics be applied to problem-solving of black concerns? The techniques and application of tools of modern technology and their uses for black society.	
25.141 Elementary Swahili, I. Nyangani	Sequence 2
Essentials of grammar; practice in pronunciation and progressive acquisition of a basic vocabulary; idiomatic expressions.	
25.142 Elementary Swahili, II. Nyangani	Sequence 4
25.143 Intermediate Swahili Nyangani (Prerequisite 25.141)	Sequence 9
Review of grammar, with practice in composition and conversation.	
25.145 Elementary Arabic Kharofa	Sequence 6
Essentials of grammar; practice in pronunciation progressive acquisition of a basic vocabulary; idiomatic expressions.	
25.147 Intermediate Arabic Kharofa (Prerequisite 25.145 or consent of instructor)	Sequence 5
25.170 Economic Problems of Black Americans Staff	Sequence 2
A study of the correlations among social, political, and economic conditions of black people in the United States.	
25.171 Poverty and Health Care McLaurin	Sequence 2
25.210 Contemporary Problems in Black Society Carter	Sequence 4
Study of contemporary psycho-political problems. From a study of this area in its global generality should come a careful paper on problem-solving in a specific area.	
25.212 Politics of the Black Family Cooper	Sequence 3
Critique and analysis of contemporary literature in Black family study and its implications for social policy, planning, and change. Special consideration will be given to issues that deal with African-Americans self-concept and mind set as it relates to the implications of racism for the Black family, the role of the Black family in nation building, black male and female roles and relationships, and love, sex, and marriage. Finally, current trends in Black family organization will be studied with a view towards development of a new model of Black familyhood.	
25.216 Black Experience in the Caribbean Staff	Sequence 3
25.257 Field Seminar Staff	Sequence 7
A practical program of carefully supervised field work, designed to provide a special opportunity for career preparation. First-hand knowledge of the realities of working in a given situation are expected to begin development. This course is closely supervised by the appropriate staff member in a given area, and is intended to supplement classes and co-op in a particular area of career preparation.	

25.261 Seminar: W.E.B. DuBois Edelin (Prerequisite: Consent of instructor)	Sequence 6
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A close study of the social and political thought of William Edward Burghardt DuBois. The seminar will allow for substantial discussion periods but will also include lectures, guest lectures and joint classes with other area students. Readings will include *Souls of Black Folk*, *The Crisis Writings*, *The Education of Black People*, *Dusk of Dawn* and other pertinent excerpts.

25.263 African Civilization, II. Samkange	Sequence 6
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25.171 The African-American Art Experience, 1775-Present Chandler	Sequence 11 M1:35 & W3:45-5:00
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The primary focus of the course will be an in-depth survey of the visual art experience of African people in the American culture. We will examine the various art forms created by African people during and after slavery with references to the sociological-psychological conditions of the times. Some craft disciplines as well as the major visual arts areas (painting, sculpture, graphics, etc.) will be explored. Time will be devoted to methods and ideologies as well as various schools of image making. Guest lectures will be given by artists prominent in their field, as well as in-depth lectures by Africanologists on the various African art traditions.

25.223 Urban Politics Carter	Sequence 5
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This course will focus on analysis of various paradigms of American Political Systems. Special attention will be given to problems of participation in electoral politics and the impact of minority group participation in electoral politics. Attention will also be given to unconventional means of demand articulation (protest activity and collective violence), systemic responses to such demand articulation, and the viability of such tactics.

25.225 Black Ideologies, II. Speight (Prerequisite 25.221 or See Instructor)	Sequence 11
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25.231 Directed Study: Special Topics in African Nations Samkange	Sequence 5
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A course in which a theme, topic or national history is explored through primary sources.

25.240 Race, Racism and the Law Owens	Sequence 1
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25.249 Minority Business Needs Cross	Sequence 4
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The objective of this course are twofold: (1) to provide a prospective for analyzing general and strategic business concepts and to understand the problems of entrepreneurs; (2) to relate that prospective to the specific problems of minority enterprises. The course requires a medium reading load of two required books and selected articles from periodicals and other books

25.251 Foundations of Black Culture, II. Edelin	Sequence 4
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Studies Black culture from Reconstruction to the 70's. This course will be team-taught by staff in history, literature, education, philosophy, etc.

25.254 Black Community and Social Change Colon (prerequisite 25.251 or consent of instructor)	Sequence 9
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Study of those components of the black community which exercise (active or passive) social control: the black church family, ethos. What environmental factors make us what we are? What environmental controls make for change? What kind of change?

were strong black empires that existed long before the birth of Christ to mention a couple of valuable pieces of information.

Every Black person should be interested in enriching his life with the history of his ancestors. As a result of the low attendance of Black students in this course, I am taking the liberty of setting up a "Rap" session with Dr. Samkange. At this session students may come and hear Dr. Samkange, in his easy going manner, speak on various topics pertinent to the Black man's heritage. After he has given a brief introduction students are free to ask questions.

I certainly hope that as a result of this "Rap" session there will be a much, much larger enrollment in this vital course.

Sincerely,  
Carol Raso

Freshman  
College of Liberal Arts  
Northeastern University

P.S. The "Rap" Session is scheduled for March 30, 1975 at 12 until 1:30.

HAVE A BLACK  
READING EXPERIENCE  
VISIT THE AFRICAN AMERICAN  
INSTITUTE LIBRARY